/8 cont./

Birth and death of the first-born. The father must pay the 951 expenses of pregnancy and delivery, as well as those occasioned by the celebration of the birth of his first child, and he is expected to offer a special feast at his own expense at the place where the birth occurred. The news of the birth of the child spreads rapidly and draws relatives and friends from all parts. At midday the dance, which lasts all night, begins, in which the [534] single women and all the men take part. The rhythm is supplied [535] by a double-headed drum made of deer or goat hide. The dancing takes place within a large circle, around the edges of which the couples participating and the curious onlookers gather. The women attend in their finest dresses without forgetting their ornaments (necklaces, bracelets, and anklets) and wear wound round the head a handkerchief, which falls over the shoulder, and have their faces very carefully painted. The men wear broad belts wonderfully embroidered and feather headpieces.

[273] The father must supply his guests with Guajiro rum or with smuggled foreign liquor. Also chicha (made from chewed corn) [541] is prepared and is served liberally. Apart from the dancing there may be horse racing, if the people are rich, and for this they bring their finest animals. At dawn the next day cattle, if the father is rich, and goats are slaughtered, which are prepared and divided among the participants according to their importance in the family, the group, and the total collectivity in general. All the participants return to their homes by sunrise.

In addition to the father, the maternal and paternal relatives [431] join in the celebration of the birth, bringing gifts for the newly born. The father also makes him a present of heads of livestock, [428] which constitute almost the only inheritance he will get during his lifetime, as it is the nephews of the father, (sons of his sister) who inherit the capital and not the sons, according to law, when the marriage has been carried out according to the Guajiro rite.

851 The paternal grandfather also shows his recognition and 431 generosity toward his grandson. If he owns livestock, he is 603 obliged to give a pair of each -- horses, burros, cows, goats,

/8 cont./
sheep, fowl. The maternal grandfather has a similar obligation, and he is expected to give as much as the other. It is customary for the most notable /connotado/ maternal uncle to show his affection and recognition of his nephew -- his veritable son -- by making him a special gift of heads of livestock. /9/

In addition, the female neighbors and friends of the mother come to visit her, and they do not fail to bring some present for the new infant, such as balls of thread to make his hammock, his swaddling clothes, etc.

With the livestock received at his birth the child starts his capital. His animals are cared for by his father, together with those belonging to the mother, or by the most outstanding maternal uncle who has shown most affection for his nephew activities until the boy becomes capable of looking after his own interests.

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The death of the first-born child is an event of outstanding importance because of the consequences it may bring about. This is one of the reasons why the father is greatly concerned about the first pregnancy of his wife and why he endeavors to take her to the home of her relatives in order that her child may be born there, placing on them the responsibility he seeks to avoid. This is cause enough for later births not to be attended by the maternal relatives, and in the long run the woman may have to give birth alone through force of circumstances.

The wife and her relatives acknowledge responsibility for the first-born's death and not only for his death as such but also as it may bear upon the birth of future children. When the first-born dies he is placed in a clay pitcher head downward, covered with the base of a new clay jar, and buried in the woods, not in the clan cemetery but certainly in land belonging to his family, at the foot of a pole called huruwá, so that the other children to be born will not also die. All ceremonies usual at

8:Armstrong & Métraux E-4 (no date) 1948
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726 on equal terms. He then approached the enemy from the left while making quick movements, jumps, and turns, with his legs apart and his knees bent. More recently, according to Ernst (1887 c), war is not declared, attempts being made to take the enemy by surprise.

[747] Wars last indefinitely, sometimes being broken by a peace brought about by an influential "civilizado" or the Capuchin monks, the latter sometimes paying the retribution demanded out of their own pockets.

579 Some tribes, such as the *Cosina* of Serranía Cosina (actually a conglomeration of outcastes rather than a sib), make their living almost entirely by robbery and pillage, destroying houses, stealing cattle, and killing or enslaving their enemies.

## LIFE CYCLE

843 **Birth and childhood.**—During pregnancy a woman continues to do her heavy work up to the very hour of delivery. At childbirth, the shaman

844 pronounces various spells over the patient and applies poultices made of

[156] dried flowers, roots, etc. A large, heavy stone placed over the womb and vigorous massaging bring about the birth. If the placenta is not soon expelled, the woman drinks a medicine concocted by the medicine man. As soon as the child is safely delivered the father serves rum and chicha

[484] to all his relatives. If the pains of childbirth appear when the sib is on the march, the woman mounts and rides ahead so that when the sib catches up the event is practically over. The husband cuts the cord with his machete and cauterizes its ends with a glowing ember. The woman

[854] then continues on the march with the child in a sling on her back. When the permanent camp is reached she washes herself and the child.

● 851 Baptism is a Christian ceremony which the *Goajiro* have adopted, and

551 most of the Indians are called by Spanish names, as their real names may

177 not be mentioned. Teknonymy is practiced; a parent is addressed by its child's name plus a prefix, nushi or sushi for the father, ni or si for the mother. Thus, a father may be called Nushijuan after a son or Sushijuana after a daughter.

857 At 6 or 7, girls learn to grind salt, pick cotton, and tend the smaller

868 animals; the boys imitate their fathers.

855 Parents are said to show little affection for their children, sometimes

[435] selling them at Sinamaica. They receive $10 or $15 for a child of 8 or 9 years. The purchaser becomes the child's guardian, teaches him the Catholic faith, and keeps him until he is 17 years old. These children

536 rarely return home. Abandoned children are taken to the San Antonio

797 orphanage, where the girls continue to wear their *Goajiro* dress, but the boys are put into jackets and pants.

881 **Girls' puberty.**—At her first menstruation a girl is isolated in a small dark hut and stripped of all her ornaments. She lies in a hammock, sometimes hoisted near the roof. For the first 2 days she drinks no